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FRANKLIN, Ten. Dec. 30, 1831.

Chickasaw Nation,

of your great father, we lately travelled to confer with you on important business. bad roads, and severe cold weather prevented you from attending, to hear what we had to say. That those who were not present, may be fully informed of the purposes of our visit, we write you this letter, and have caused it, and the *talks*, which were presented at our late meeting, to be printed and circulated amongst you, that all may understand. We ask, you to consider them well, and at some convenient time, when your people can be conferred with, and their opinions ascertained, to give us your answers, that your great father may determine upon the propriety of again sending commissioners to visit you, and to conclude such arrangements as by you may be agreed upon. Without this no contract you may enter into, with each other can be binding.

BROTHERS—We are acquainted with many of you who are men of intelligence and can understand this and other subjects which may be presented. To such of you, we speak, and beg that you will listen to what we say. The Chickasaws in a short time will be surrounded by the white people of three different states, Tennessee, Alabama and Mississippi. They must then be called upon to perform the duties of the white man, and to conform to the laws of the state where they live. This many can do; but how can the unlearned comply with laws which they cannot read—laws which are printed in many books, and which are altered more or less every year by the Legislatures of the States. When the informed of your nation shall learn some of the laws where they live, and be able to explain them, perhaps a near neighbour may live in some other state. Hence one neighbour cannot instruct another. But this will not be the case when you are removed to the west and settled beyond the limits of the states

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There you can live under those laws and regulations to which your people have been accustomed. We know that many of your people can live and enjoy themselves under the white mans laws. Some of these are desirous to remain where they are, and let it be so. Let every man continue with the whites who wishes to live with them; but to desire to retain here the ignorant Indian is unjust. Each and every one should have the liberty granted, and the opportunity afforded to go or stay as he may desire.

BROTHERS—The late treaty with the Chichasaws provides a reservation of land for all who may choose to remain; and it also provides for those who wish to remove, provided a suitable home can be found. Suffer us to remind you of the great responsibility which awaits you on this important occasion. If you heartily unite in furthering the wishes of the President of the United States, and exert your influence in obtaining from your brothers, the Choctaws, a suitable country for your people, then such as wish it, can remove, and others who desire to do so, can remain on their reservations. But if you withhold your aid on this desirable object, and fail to obtain a country for your people, then all must remain and live among the whites. This you know they cannot do. It will not be long before they will call upon you to relieve them from their distresses. What can you do? Will they not say that you failed in your duty, when probably it was in your power to act. On this subject you should well reflect, for we candidly say to you, that with your assistance we have a reasonable hope of prevailing on the Choctaw Nation to yield to you a portion of their country. We cannot persuade ourselves that they will be so wanting in feeling as not to grant your reasonable request. But if you are indifferent about it, and express no wish on the part of the Chickasaw Nation to obtain for your people

the country sought for by us, then indeed we cannot hope to obtain it.

In your reflections among yourselves do not complain of your great father for not providing for you a home in the west, such as your people are entitled to. We take great pleasure in saying, that the Chickasaws stand well in the affections of the people of the United States. We acknowledge the good feeling and kindness of their nation, when many others of the Indians were at war with us. Your nation has been faithful to her first treaties made with the United States, and have never shed the blood of our people; others have done us great injury. Hence your great father the President sent his commissioners to you in the year 1826. One of us, Gen. Coffee, was in that commission. He recollects well his instructions from the President. He was charged to inform the Chickasaws of the kind feelings entertained for them by the people of the United States, and to warn them of the crisis which has arrived, and to say, if they remained at their present residence, they would have to abandon their ancient customs, and submit to become citizens of the state. He was charged to offer the Chickasaw Nation a country in the west, where they could go and be governed, as always they had been, by their own laws, and live under their own Chiefs, beyond the limits of any state, and under the protection of the United States. The President was induced to make them this offer, believing that the red man could not rest in peace under the laws of the white man. Your brother, Gen. Coffee, felt the importance of the subject. Having been long acquainted with some of the principal men of your nation, and entertaining a friendly feeling for them, he entered on the duties assigned him by the President with a fond hope that you would listen and be convinced. Had you given attention to the offers then made, you might have been happy; but you would

not. Preferring to remain, you declared your determination to adhere to your present country, and heeded not his counsel.

BROTHERS—The country which your great father proffered to you is no longer his; it has been ceded to other tribes, and now, the only alternative before you, is to obtain by purchase a portion of the Choctaw lands. They are your neighbors, friends and brothers, and have it to spare. A hope is entertained, that mindful of their ancient friendships; and being possessed of a larger country than they ever can want, they will not fail to accommodate you, if your wishes be made known to them in an earnest, frank, and proper manner. Now is the time to act. Decline and put it off to some future time and it may be too late. The wants and condition of the Chickasaws being frankly and fully made known, their Choctaw brothers will not turn away and leave them to suffer. Their great father will not think so unkindly of them as to suppose they will refuse, when he is willing to make to them, a reasonable and fair compensation for their liberality.

Acting by the direction of your great father, we have spoken freely and fully. We beg you in return, and on your own account, to consider of our sayings well, and at some convenient time, tell us what you will do.

Your friends and brothers,

JOHN COFFEE,
J. H. EATON.

OAKA KNOXABEE CREEK, Dec. 6, 1831.

*To the Chiefs and Head Men
of the Chickasaw Nation.*

BROTHERS—After the tedious travel to which you were subjected during the inclement season of the past winter, your great father is concerned, that you were unable to find a country to which the people of your nation could remove. Every days observation, and every reflection

he can make, satisfies him, that it is utterly hopeless to expect, that you can live under the government of the States of Alabama and Mississippi. A large portion of your people being without education, are incapable to read and understand the laws their white brothers enact. They are contained in many books, tedious to read and hard to comprehend. As each of these States is under the control of its own Legislature, a portion of your people, according to their particular location, must be subject to the government of one or the other, and hence different laws, in different parts of the nation, tending greatly to embarrass you, will exist. Hardships and inconveniences must of consequence result, and seeming oppressions often take place. For this there is no preventive.

The President of the United States is sincerely desirous, if it be possible, to relieve his red children from this state of things. But how can he effect it? Frankly he has said, and it is now repeated, that he has not the authority or power to declare to any State what it shall or may not do, nor to prescribe the limits to which their laws may be extended. If murder, theft, or crime of any sort, be committed within the Indian country, as the laws now are, the offender must be answerable to the demands of the State, and be tried before its courts. If debts contracted, remain unpaid, the courts must hear and determine the matter, and award execution against the debtor. These things must continue, for your great father considers that he has no authority to interfere, and cannot interfere to prevent their occurrence.

It is matter of concern that you are necessarily subjected to such inconveniences. One of two things, now only can be done. A removal must take place—a new home must be found—or, you will have quietly to sit down and conform yourselves to the laws of the States where you live.

Your great father, solicitous to take care of the interest of his red children, and to advance their happiness, has sent us to answer the appeal which you have made to him. You have failed to find a home, in the search you have lately undertaken, and there is now no country belonging to the United States to which he can direct your attention, and where he can expect your condition to be improved.

One hope remains! The Choctaws, near whom you have so long resided, possess a country to the west, infinitely greater in extent than is required for their use and wants. Within its boundaries, there is ample territory, of good climate and fertile soil, and which is more than adequate to the wants of both nations. Relying on their liberality, and the friendship which has long subsisted between them and the Chickasaws, a hope is entertained, that looking to their unpleasant situation, and being influenced by ancient friendships, they may be disposed to take with them their Chickasaw brothers and consent that they participate in the ample possessions they have. How you shall unite? On what terms? And what general principles of government shall be agreed upon, are considerations for you and them to arrange and settle. Your great father, anxious to advance the interest and happiness of his red children of the Chickasaws, will cheerfully assist them in rendering a fair equivalent to their Choctaw brothers for whatever privilege of settlement they may be disposed to grant.

We desire that you will confer with one another, and with your Choctaw brothers, upon this important subject, and ascertain what equitable plan of arrangement can be agreed upon. We will contribute all in our power to advance so desirable an object; holding strictly in view (as properly we should,) the rights and interests of both nations.

Your great father would be well pleased if you could find a suitable country any where north of Red river and west of Missouri and Arkansas, where your people could settle and be satisfied. He can direct you to no other place, nor encourage you to hope, that now or at any future time a different region of country can be offered, out of which to make your selection. The country south of Red river, to which you refer, is not the property of the United States, nor have we any reason to suppose that it ever will be. It is useless to indulge a hope that you can be located there. It is an expectation which cannot be realized now, perhaps never.

By the laws of the United States, no contract for the purchase of land can be entered into by Indians, unless it be in the presence of commissioners who represent the government. It is proper then, that a full and thorough understanding should now take place, if any be practicable. Our time, patience, and good wishes shall be placed in requisition to assist in the furtherance of these important objects, and to induce you to harmonize and associate as brothers and friends. To do this is believed to be evidently the interest and policy of both nations.

J. F. EATON, }
JOHN COFFEE, } *Comm'rs.*

OAKA KNOXATTEE CREEK, Dec. 7, 1831.

To the Mingoes, Chiefs and

Head Men of the Choctaw Nation.

BROTHERS—Before you take leave of the habitations of your fathers and the land of your birth, your great father, the President of the United States, has directed us to see you, and to express his ardent desire that every happiness may be attendant upon a removal to your new homes.

The treaty which last year was concluded, he is happy

to learn is pleasing and acceptable to his Choctaw children. That which was entered into with the Chickasaws has not been available, because it was not in their power to find a comfortable home, to which they could remove. They are convinced, that where they are, controlled by the laws of Alabama and Mississippi, they cannot be happy. Through the operation of laws, to which they are strangers, their quiet is broken upon, and the peace of their homes disturbed. It is only by seeking some new abode, where their ancient customs can be regarded, and the established usages of their nation maintained, that they can expect that peace which heretofore they have enjoyed, but which is now lost to them.

The country west of the Mississippi, which is secured by the treaty of Dancing Rabbit, is sufficient for an infinitely greater population than the Choctaws have. The population of each nation being united, more land will be possessed than is sufficient for the uses and purposes of both. Your great father, knowing this, cannot but entertain a hope, that his Choctaw children will consent to take with them their Chickasaw brothers, by the side of whom they have so long dwelt in friendship and harmony, and suffer them to participate in the quietude, which awaits their brothers beyond the Mississippi.

In the examination which the Chickasaws made last winter, by consent of the government, they were unsuccessful in discovering a home which was suited to their numbers, and to the wants and expectations of their people. They have returned dispirited at the idea. They are anxious to go, yet can find no place whereon to rest. Reluctant to separate themselves from their Choctaw friends, near whom they have so long lived; with whom intermarriages have taken place, and tender connexions been formed, a desire is entertained by their great father, that their former relations may be maintained, and they

continued by the side of their Choctaw brothers, that as in days gone by, they may dwell together in friendship, and their children grow into life and preserve unimpaired, their fraternal relations. By uniting together, the prospects of happiness to both will be enlarged. Additional strength will be given, and the means of protection be afforded against the hostile attacks of uncivilized foes. Separated, each may dwindle away as other tribes have done. United, they may concert such a system of government, as to advance each others interest, draw to them new strength, and by their course and power, afford a salutary example for other Indian tribes to imitate.

In so important a matter as this, all local considerations, and selfish thoughts, ought to be laid aside. The distinguished men of the Choctaws and Chickasaws should think only of the best means to preserve their respective nations. The hunters life should be exchanged, or only pursued for amusement; and the plough made to assume the place of the rifle. Intelligence should be diffused amongst the people, and the pieties of religion encouraged to enter the places where superstition has long maintained its sway. Rational government should be resorted to, and wholesome laws substituted for the will of rulers who may be chosen to preside. Let the red men of the forest forsake their wandering ways, which have so long retarded their march to civilization, for then only can they hope for that prosperity and happiness, which may give to them a standing with the civilized and enlightened of the world.

We speak to you by instructions from your great father. We may never again see each other, or interchange opinions in this life. Soon we shall part with you, perhaps to meet no more on this side of the pleasing dread realities of another world. The fancies of this earth will presently fade upon the view and become what they have been to us, play things and toys of those who are to succeed; and which in time will have to be again yielded into the hands of others. It is time for liberal thoughts and action to be exercised by such as would be of service to the race that is to follow. It is submitted for your serious consideration, whether an association of the Choctaws and Chickasaws under a liberal form of government, by them to be agreed upon, may not prove of infinite service in attaining these great objects. May not other tribes of red men perceive the benefit of the association, and by forming a bond of union, succeed in drawing the race of Indians into one general confederacy, in improving each other by the compact; creating thereby, a strength, which shall baffle their enemies, and in the end, render them an improved, enlightened, and mighty people. It is the union of twenty four tribes, governed by wholesome laws, which renders the white men of America strong and powerful and prosperous. Divide them, and suffer each of their united fires to blaze by itself, and soon they would dwindle away and be extinguished. But by continuing together, feeding

and sustaining one another, they serve to keep the flame bright and unextinguishable. It is a wholesome experiment, which lies before you, and one which, if ventured upon in good feelings, may prove highly interesting and essentially serviceable to the red men.

Instructed to that effect, we come to announce the wishes of your great father, and to express the hope he entertains, that it may suit the views of the Choctaws and Chickasaws, who so long have been neighbors, to unite and dwell together at their new homes. He is satisfied that interest demands their consent be given to the proposed union and arrangement, and to effect it, he is willing to extend a reasonable compensation on the part of the United States, that his red children of both nations may be secured in a peaceful home, and as heretofore, in times past has been the case, dwell together as brothers.

BROTHERS—We come to visit you as friends. We earnestly desire your prosperity, and seek no other object. We have not heretofore deceived you; nor will we now. A new era is opening upon your people. Our desire is, by disclosing obvious truths, to awaken you to a necessity of your essential interests. Concede to your Chickasaw brothers a portion of your country. By doing so, both will be benefitted. Assent, and the condition of each will be improved; but refuse, and your older brothers will be constrained to languish under that state of things,—submission to the white man's law, which you have already confessed your people could not bear, and which consequently has occasioned their removal from the land of their fathers. It can be of no concern to your great father, whether your tribes remove and live together or not? It is their concern, not his. Nor is possession of your lands an object. No such selfish purpose governs. Already the United States have a territory more extensive than their citizens can occupy; more than probably will be wanted for half a century to come. But your great father cannot be blind to the fact, that situated, where they are, the condition of his red children must in each year become worse, and their interruptions be increased. These difficulties he would gladly avert, and by placing them in a remote country, preserve them from those ills which a residence amongst the whites and within the States, cannot fail to occasion. A generous liberality on the part of the Choctaw people can furnish a home to the Chickasaws, otherwise they must remain and encounter the inquietudes which are before them, without a cheering hope that time can make their situation different. They might find a home far to the north, but to this they are averse. They prefer to abide near to their ancient allies, friends and brothers the Choctaws. Your feelings of liberality must determine if it shall be so; whether they must remain where they are, beset with difficulties which they cannot surmount, or by removing to the west again hope to be happy.

BROTHERS.—Did you possess a country merely sufficient for the wants

of your people, your Great Father would forbear to proffer the request, which is now submitted. But the Territory owned by the Choctaws, is fully equal to that which they and the Chickasaws together occupy on this side the Mississippi, and superior in climate and fertility of soil. It is not by holding extensive possessions that the happiness of your people is to be promoted. This can be serviceable to none, but to those who follow the Hunter's life; and from such pursuits, your warriors should be dissuaded by their chiefs and head men, whose intelligence and observation cannot but assure them that it is wrong, and not conducive to their prosperity. If your people be widely scattered, over an extensive tract of country: separated and at a distance from each other, injury will be the consequence. That reliance and mutual dependence, which arise from contiguous settlements, are essential to the well being of your people. An interchange of labor and of surplus products, one with the other, will be attendant, and benefits consequently will be produced. These must fail when the settlements are distant from each other. But a further disadvantage will arise! If any assault be made upon your nation, the difficulty of collecting warriors, when scattered over an extensive country, may prove prejudicial, and tend greatly to assist an enemy, by enabling him to attack and injure your people in detail. Concentrate your settlements, as well as the situation of the country will admit, and agriculture will thrive, civilization be advanced more rapidly, and your people placed in a better condition to meet and repel any outrage or violence which foes in future, may meditate against their quiet.

BROTHERS.—We come not to buy your lands. We have heretofore told you that your Great Father would no more desire to purchase for his white children, any portion of the country which was granted to you West of the Mississippi. He will maintain that promise. The application now submitted, is in behalf of your long tried friends, and worthy brothers, the Chickasaws, who are without a home, to which like you they can remove. Think you, if they possessed a country, large and fine as yours, they would refuse to offer your wives and children a resting place within it? If not, wherefore should you manifest a less generous disposition, when to practice it, is kindness to them, and to your Great Father, and can be productive of no injury to you, or to your people.

Brothers of the Choctaws and Chickasaws—We address you both:

You are the same people, and speak almost the same language. Beyond the period to which your traditions reach, through some unfortunate excitement, a separation must have occurred amongst your people. The similarity in appearance, customs and language, clearly indicate that you are from the same original ancestry. Why, then, should you not unite, and become one and the same people. By doing so, your pros-

pects will be advanced, and your national strength increased. May it not conduce to your interest, to form a limited government, the Chief, or Head man of each division, to govern independently within his own district, subject as our people are, to the supervising control of laws to be executed by one general superintending Chief. Or, if this be not acceptable to both nations, and a defined plan of government cannot be agreed upon; then for consent to be given, and an agreement to be made, that the Chickasaws shall occupy, and independently hold, such portion of the Choctaw country, as may be approved by their brothers, the Choctaws. For this liberality, your Great Father will consent to pay what may be considered reasonable and proper. Whatever assistance we can render, in forming with you, a plan of government and union, for the advancement and prosperity of both nations, will (if requested) be cheerfully given. In the meantime, until a plan be agreed upon, let your brothers, the Chickasaws, participate in your lands.

BROTHERS OF THE CHOCTAWS.—Think of the situation, in which, after your removal, your brothers the Chickasaws will be placed; and let your generous feelings sympathize in their behalf. Already are the people of Tennessee and Alabama, situated upon their North and East boundary. Trespasses there take place, and the Indian's range along those lines, is measurably destroyed. On their South border, they have fared differently. There you have raided, and no interruption to the soil and range of the Chickasaws has been felt; but so soon as this barrier is removed—so soon as you depart, and your white brothers settle upon the lands you have ceded, then will the Chickasaws find their country open on all sides; and along each line, they will be pressed upon by their neighbors. Let not your brothers of the Chickasaw nation, be left in this situation. It is in your power to relieve them, without the slightest injury to any; and justice and kind feelings, certainly cry to you to act. The Choctaws, Cherokees and Creeks, are all well provided for.—An abundant country belongs to their West of the Mississippi. The Chickasaws alone, are destitute of a home; and without an exercise of liberality on the part of their Choctaw brothers, they will be unable to find one. Think of these things. Let not narrow and selfish thoughts influence you; but act, we treat you, with that spirit of liberality and justice, which shall be worthy of you.

J. H. EATON, }
JOHN COFFEE. } *Comms.*